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If education is to be employed to best advantage, we ~~must~~ ^{must be used} begin by using its finest instruments ^{at the very beginning}, that is, at the time a life is conceived to be born into the world. Where these instruments are not at hand in the parental environment, then public education should use them at the earliest moment which is when the child enters nursery school, kindergarten or, at the latest, the elementary school. But the most ideal opportunity presents it self prior to and immediately following birth as the embryo which becomes the infant successively comes into contact with its new environments. ^{From the moment of conception} These, though imperceptible to the casual observer, begin to incline the tendencies of its nature which ^{very} often long after infancy, childhood and, in many instances, adolescence, ^{will} appear ~~on the surface~~ in the form of overt behavior.

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Despite the biological stability of prenatal growth sequences, at this time it is needful and, indeed, a ^{glad} fortunate contribution to the human life ^{phase} to be when practical understanding of the psychological nature, besides the care of externals, can vibrantly be brought to bear upon the foetus by the parents ^{are} who is the child's first tutor. If the needed breadth of understanding is non-existent, the care received by the young life is a care of chance upon whose uncertain foundation, one must remember, ^{the merits & demerits of it} its future will ~~be built~~ ^{accumulated}.

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only important to them but to the life to which they are contributing, their conjugal association serves no more than a social convenience of narrowest scope. Can it be really wrong to maintain that if there is any soundness of understanding between them, it will be proven by their behavior during this period? In any event, an experience of this nature which inevitably calls for great discipline will lead not only towards greater thoughtfulness for each other but for the being of the womb. And when the mind consciously exercises restraint over the senses as father and mother come closer to each other; (if and when these pleasure-seeking impulses diminish in urgency), the two will ^{not} merely preserve the domestic association ^{due to affectionate understanding and not} because they have gotten the habit of each other or through subservience to social considerations which prevent them not from dwelling apart though they remain in the same house. - ~~a situation which, though common enough,~~ ^{the situation} produces the worst of familial and so of social environments.

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From the time that the embryo has taken root until after the child has been born and weaned, man and wife should find companionship as affectionate brother and sister so that the formative period may take place undisturbed by the wear and tear of sensual passions which are as javelins to the human seed. How much better for it were this time given voluntarily to their mutual development so that the nature of each would be broadened and deepened with new understanding and so take on a ^{fuller} meaning for themselves as for their child? But it must be understood that the needed restraint, while most profitable, must have a sound basis of preparation prior to any attempt at application; otherwise there can only be a violation of natural instinct through suppression in

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is absent in parents who become the child's first tutors, then the care received by the young life is a care of chance in whose seemingly erratic yet absolutely reliable ledger, one must remember, the merits and demerits of its future will be accumulated.

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For father and mother to contribute to the beauty of the child's life, it is incumbent upon them to learn how to honor their responsibilities in practice, disheartening though ^{the} ~~these~~ must often be. To minimize or lose sight of the task by being satisfied with good intentions is to invite failure. Through these errors the child remains, as we so often find him, illiterate in mastering the elements of a responsibility that is all-serving and awake on all occasions, not an isolated rendition of traditionally dutiful conduct reserved for the home. To thus contract the sphere of duty demonstrates an acquired negation of responsibility toward life everywhere. It is faithfully to transcribe in one's everyday deeds the idea that charity begins at home - where it ^{usually} ~~must~~ dies without having made even the home a happy one. It is to be faithful to a pervasive exclusivism which not only destroys the possible harmony of the family, but, with it, the harmony of the world, of peoples everywhere because it ^{returns} ~~makes~~ local and a thing of show propriety ^{from} the universal meaning of love, family, and the home. That this is really the joining in wedlock of a restrictive responsibility to selfishness is shown not only in the dissensions of the average family but in the ^{cheerful relations} ~~shady plottings~~ that make of the world family a horde of spiteful little nations.

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Where duty proceeds not from an inner sense of ^{trustful} consideration,

^{Externally-established}
it is performed with a low catering to tradition, instead of rep-
^{honest recognition of} resenting a working out of problems. Development always implies
^{which draws learner to understanding}
skill in proving one's tentative meanings. This action alone draws
^{that} a person nearer to understanding which is not directed by externally
^{which have become law and standard} established precedents, customs, and laws. That is why ^{customs} the increasing
^{learned directly from one's own heart and mind} of independence of mind (is called growth - because it deals with the
capacity for seeing ever more clearly and originally within and
without. Only the acquirable ability for proving one's ideas ^{It} makes
for well-being to which all have the right but only when their
intelligence grows to it. Intelligence, in this sense, is a self-
evolving process that views the self impartially in all its happen-
ings. Subservience to fixed behaviors and conceptions only claims
to do so ^{goes no further} but here it stops because it has at its disposal not the
vigorously flexible energy needed for self-critical evaluation but
only a rigid equivalent that consumes itself in building and
wrecking barriers. Should we wonder why with all our knowledge and
technological innovation change in our institutions is mainly
effected by violence, ^{and mechanical ingenuity} it is because that knowledge is so seldom a
matter of self-reflective review. Otherwise, we would see security
as the result of a most practically desirable merit in personal
development, not as the outcome of purely materialistic means with
which the monopolistic attitude battles to perpetuate itself.

^{imitation}
All categories of rote-conditioning lead to more or less
faithful reproductions of termite behavior. Insistence upon
obedience to imposed rule has never made for good reason. And so
good behavior, promoted by [the] natural inclination [thereto], remains
unattainable because ^{however sound the} even though a rule be a sound one, it can never
be soundly realized by the unsound mind. ^{even though the rule is}
^{a sound one, it can never be soundly realized.}

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Control is not enduringly obtained by extorting a behavior through command or by wheedling it out of the child or adult through reward or promise of reward. These produce transient moods of obedience, not self-acquiescing adjustment which is obtained through understanding or sensing, to some degree at least, the meaning or aim-content of a behavior. Control, to make it voluntary adjustment, requires always the ^{conscious} intelligently conscious restraint of one feeling, one thought, one action by another. Incidentally, control is found in all actions because even though an action is opposed to what one ^{wishes} desires to do as when a person ^{says} confesses that ^{desires} appetites overwhelm his reason, it is nevertheless true that control is still operative; in this case desireful or self-indulgent reason having gained control over reason that is more enrichening. What is ^{really} meant by such negative response is that grip of the steering wheel which directs right action has been lost. To regain hold, one has to transcend all ^{unhealthy, anxious drives, all} the sick liberalisms and freedoms that have their play in the attitudes we bring to every phase of life, ^{all} in our snatching at every distraction because of inability to translate into definite facts of behavior ^{imagined, steep, sluggish, supreme} our vague idealisms. So long as our thinking remains aimless and dispersed when it comes to basically improving our relations with others - which so dramatically contrasts with the sharp, very definite thinking we devote to getting ahead of them - we cannot rest undisturbed in the midst of corrupt advantages for this means that desolation is not very far off.

The problem of early education is not the bringing up of the child; it is bringing him to the point where he brings himself up through his own spontaneous vision and accord. But to insinuate rote-rules into his nature is to subjugate him to the slavish dictates of a fixed consciousness instead of leading him to the

best in himself. If one leads, one must also educate for the meaning implicit in leadership is education ^{not subjugation to my slave duties of convenience. This is} and that towards self-leadership, ^{which is to be found} the touchstone principle of all true education.

P.699 In but few children who later prove themselves, according to common standards of achievement, to be successful, ^{will} is this principle to be found. ^{Must} Whether as children or adults, ^{most of them} they are subservient to unilluminating parental authority which, however sentimentally or austere imposed, is never virile in that it produces no vigor of spirit.

P.700 In the meantime, ~~it~~ is foolishness to talk about education for good citizenship through classroom procedures, projects, and ~~methods~~ guidance ~~procedures~~ designed for "socializing" the child when the only point worthwhile to remember with understanding is the meaning of the way to light - to intelligence. Which has nothing to do with the latest ^{educational} inventions of our ^{social} educational system. For when in the upbringing of man he is introduced to the best ways of living ~~and~~ these we shall find, as we become interested, have nothing of innovation in them ^{just these tried in our lives} he becomes the only asset of society. It has no other asset, no other security however consistently its human integers adhere to its various rules.

P.701 But there is no end of enforcing rules when human beings are like gears in a clock that must be set tooth into tooth in order to force cooperation with the whole. This produces, but only for a time, a powerful but merely mechanically competent movement.

P.702 Were the child gradually to learn to bring himself up through his own natural adaptations, he would also find the way to self-assumed responsibility. Father and mother help him in this not by cultivating uncomprehending obedience to externally imposed demands by means of this denial or that gratification, but by the

precious method of allowing him to find his way to the adjustments demanded by his nature. Though this will inevitably be connected with struggle, the child has always in his equipment the capacity to cope with struggle; indeed, ^{basic in him is the} ~~he has the~~ fundamental need to do so. The parent must share in these struggles. He cannot expect that right upbringing will exact no toll in form of trouble. To state ~~plain~~ facts: to rear the child desirably is by all odds the most difficult of tasks that the human heart and mind can ever

P.702 ~~essay.~~

Each state and degree of life has its specific discipline. In the early womb-stages there is physiological discipline for the embryo. Only as the sequel to birth is this translatable into creative self-discipline. Which is to say, during the post-natal stages, the psychosomatic organism increases in capacity and it is this increase which takes care of the additional obligations for conscious growth. Discipline is not thereby rendered unnecessary. To the contrary, because the child following birth has more latitude of expression, he is given more independence as regards ^{the} self-command ^{of his developmental destiny.} Wherefore the greater necessity for learning to directly assume discipline from birth onwards.

P.703 ~~There is~~ in the womb, then, because of the embryo's greater confinement, ^{there is} a more stringent imposition of discipline. But when the embryo is born, it is born in much less straightened circumstances. With this altered condition comes the greater need for self-assumed responsibility which is not brought about by imposing routines upon it as if it were just helpless, as if it were so stupid that it could not possibly understand anything, as if infancy were a state of complete mental passivity. This

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P.708 The undeveloped psyche makes for a poor man who lives a poor life in which the splendors consist only of ephemeral enjoyments. Life then becomes more or less of a slow suicide, of fighting others or of being fought down. In either case, it is rewarded ~~either~~ with empty old age and death.

P.709 The child of parents who have never learned to be face-to-face with themselves is trained to live outside of his inner life. When later he is involuntarily brought face-to-face with himself through punishment, he has already lost the ability to look at himself with honest eyes and so he cannot learn from his sufferings. The mirrors of his thoughts ^{or himself} and emotions no longer are parallel to the mirrors of his actions. He sees not his actions at all but only imagines what their motivations and directions might be.

Suddenly - ~~What~~ cause is there to be displeased if the child learns to commune with his thinking? If he loves solitude, he should be left to profit by it by letting him use it well. It is not a withdrawal from the world but a learning to withdraw from the world's foolishness. So why not let this gift of youth be well employed that age may not look back with regret? We require love for our well-being because love is ourselves. And everything we seek, we seek because we seek ourselves in completeness. Even the base seeker is in quest of completion.

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P.710 But when the consciousness is narrow, the emotions can have no broadness. Then our desires and feelings are of narrow scope and power.

P.711 To let the self grow in profoundness is no luxury of the rich. It is the right of all people if only they will be helped to avail themselves of it. To say that a rich person does not and the poor person cannot grow is not quite true for wealth or poverty are not

up to date

P. 711 the sole determinants in this. Though one condition makes for indolent leisure and its contrast affords insufficient time, it very often happens that the poor will overcome the limitations of time set by poverty just as the rich will sometimes avail themselves of their leisure so that the lives of both and their children may prosper in growth.